A

Funeral Sermon,

Occasioned by the

DEATH

OF

Mrs. *Jane Papillon*,

Late WIFE of

The Very Worthy

Thomas Papillon, Esq;

First Preached *July* 24. 1698. and now Published at his Request.

By *JOHN WOODHOUSE.*

LONDON,
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TO THE

Worthy and Ever Honoured,

Thomas Papillon, Esq;

One of the Representatives of the Honourable City of *LONDON*, in the present Parliament:

AND

The Deservedly Respected,

Philip Papillon,

His Only SON.

WHEN *I had performed the Service which you were pleased to Call me to, in the Preaching of this Sermon, I had no Grounds of Fear*

you would Importune me to make it more Publick.

THERE *are few can be deſired to ſend their Pulpit Diſcourſes to the* Preſs, *upon greater Diſadvantage than my ſelf; who have no written* Hints *to recollect what I deliver, and muſt therefore be forced, when urg'd to it, to Deſire Help from ſome of my* Hearers; *and refreſh my Memory with their Notes, which alwayes labour under conſiderable* Imperfections. *To this I was particularly forced in the preſent Caſe, which I thought a ſufficient Reaſon, for my deſiring (as I did) it might (when committed to Paper) be kept for your own* Private *Peruſal.*

THEY *that know us, will not expect*

expect I ſhould ſay much of *you, when I write to you*: However, *I am bold to be your Remembrancer of what was your* Deceaſed Conſort's *Satisfaction, in her Languiſhing Hours, becauſe it may on equal* Grounds *be* both *yours*: *To have about Thirty deſcending from you, or nearly United to them that do, and no One but what gives juſt Cauſe to all of us to believe,* the Root of the Matter is found, and Chriſt formed *in them, is a Comfort many want after all their Pious* Counſels, *Holy* Examples, *and Care of their* Diſpoſal. *And tho' this be but one of the many* Diſtinguiſhing Marks *God hath Honoured you both with, yet this alone ſhould raiſe our Thanks and Hopes about them.*

AND *that God will continue them,*

and

and especially You, Sir, *his* Worthy Son, *in the Steps of such a* Father, *to fill up many of his Useful and Exemplary Posts, both Religious and Civil, is the* Desire, *and shall be the* Prayer *of*

Your Affectionate Honourer,

and Faithful Servant,

in Our Dear Lord,

John Woodhouse.

Upper Moorfields,
Octob. 27. 1698.

Rev. XIV. 13.

And I heard a Voice from Heaven, ſaying unto me, Write, bleſſed are the Dead which dye in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.

I Need not tell you (Beloved) *the ſad Occaſion* of this *Mournful Aſſembly*. The Deſign I ſhall mainly drive at, is not the Celebration of the Deſerved Praiſes of the Dead; or the Revival of the Grief, and Tender Sence the Living have of ſo great a Loſs.

But if it were poſſible, I would Endeavour to bring this Afflictive Providence ſo near our Hearts, that we might not loſe all; that we might get ſome good by ſo great a loſs; the loſs of ſo Excellent a Perſon. I

would render it as Instructive as I can to this great Assembly.

And that I may the more successfully do it, will you lend me your Attentive Thoughts to that Passage of Sacred Writ that you have upon Record but now named to you:

——— *Blessed are the Dead*, &c.

Scripture, and Experience, tell us, that the Inhabitants of this lower World are Divided, under two great *Lords*, that have the Rule over them; *Christ*, and *Satan*; the *Flesh* and *Spirit*; and it is true, it lyes at every Man's *Choice* whose he will be, and whom he will serve; the Devil cannot force Subjects, and Christ will not; he will Deal with us according to the Free and Noble Natures that he hath given us; but hath from the Divine Pleasure, and according to the Nature of the thing, Purposed, that what Sinners Choose, that they shall have; such as hath been their first, such shall be their Final State; the Way and End are inseparably Connected together.

The

The far greater part of Mankind Devote themſelves to the Service of the World and the Fleſh; abandon themſelves to a fleſhly, animal Life; theſe they Chooſe and Follow: And Verſe 9. the Context tells you, what will be the Dreadful Iſſue of this their Courſe, They ſhall be *filled with their own* Verſe 10. *Wayes*; for they ſhall be *Tormented with Fire and Brimſtone*: A Dreadful Entertainment ſhall Sinners find, when they come to Receive the Recompence of the Pleaſures of Sin, that they had for a ſhort Seaſon.

For they ſhall find the moſt Tormenting Element of *Fire*, with *Brimſtone* to give Heat and Horrour to it; the *Smoke of their Torment* (that's an Verſe 11. Awakening Word to them that feel, and to them that do not yet feel it) *ſhall aſcend for ever and ever*; *and they ſhall have no Reſt Day nor Night.* Sinners, let me tell you from the Lord, that there is not one of you, that is yet a Slave to his Luſt, that chooſeth and purſueth a Carnal Worldly Intereſt, before all that God and Chriſt have offered to you; but he is in a Caſe,

that doth certainly entitle him to this *Torment*; tho' yet he is not in it.

I know Sinner, thou fondly hopeſt it will be better; but where is the Ground for it? Either ſet thy ſelf to *Fear the Lord*, and *Follow the Lamb*, or thou canſt never eſcape; and therefore whoever thou art, that haſt never been awakened to a Senſe of thy Sin and Danger, art thou yet in an Impenitent, Chriſtleſs State? think, what! will the way I have taken bring me to this End? God hath told me ſo, and at my Peril I muſt believe it, that I may prevent it: Oh that God would give thee a Heart to it! But as dark as that ſide of the Cloud is, the Context hath a light ſide alſo, and my Text leads me to a Better Sort of Souls.

And O that God would lead it to the Souls of all of you that are in ſuch a State, as will intitle you to this *Torment*, that you may make your Eſcape, and never know by feeling what it means.

There is a Generation, that (under the ſweet Influences of *Free and Power-*

Powerful Grace) *follow the Lamb whi-* Verſe 4.
therſoever he goes: They had taken Chriſt, and become Imitators of him; and they would follow him through Tribulation and Perſecution to Glory; let it be how it would with them here, they would follow Chriſt; they had embark'd with him, and they would adventure their all with him.

Theſe are they that are devoted to God, ſet apart for God and Holineſs in their Hearts and Lives; *They keep the Commandments of God, and the* Verſe 12.
Faith of Jeſus; they follow Chriſt in a Life of Obedience, and maintain the *Faith of Jeſus*; cleaving to, abiding in, and walking with him; and theſe ſhall have the Recompence of Reward: In the next Verſe, *I heard a Voice from Heaven, ſaying unto me, Write, Bleſſed are the Dead:* Surely Sirs, here is ſomewhat in this Text of great Importance to your Souls and mine: O that I knew how to affect your Hearts and mine with it, that we might know how to give it its Influence upon your Hearts and Lives!

Lives! I ſay ſo, becauſe of the Great Solemnity with which theſe Words are introduced; here is ſuch an *Apparatus* as is verily very awful: I do not know three Paſſages in all Scripture, ſo Solemnly introduced, *I heard a Voice from Heaven*; whether the Voice of the Angel of God, the Angel of the Covenant: Or, whether a Voice from God more immediately, the Text hath not told us: And we may ſafely be ignorant about it: But it is *A Voice from Heaven*; a *Voice* than cannot lye, a *Voice* that cannot deceive us; a *Voice* that ſhould be heard, and received with all ſuitble Reverence and Acceptation, and who could have believed it, unleſs well atteſted? and this *Voice* bids him *Write*; Write! why, is it worthy to be Written? if it is a Voice from Heaven, on ſuch an Important Occaſion as appears in the Context, *John* might well *write* it down for the Comfort of the Followers of Jeſus; that poor, deſpiſed, reproached, perſecuted Generation, whom the World reckons not worthy to live.

And

And their God that knows them better than the World knows them, and is not ashamed to be called *their God*, he knows that the World is not worthy of them: *q. d.* Souls, bear up under all Discouragements, tho' yours is a Distressed, Heart-stooping Day; here is a Word from Heaven, a Cordial for Fainting Seasons, and I'll *write* it down for you, that you may have it ready, and may have Recourse to it in your needful Hours; and that is, *Blessed are the Dead that dye in the Lord, from henceforth*, &c.

The Words *Logically* considered, contain,

First, A Proposition: *Blessed are the Dead, which dye in the Lord.*

Secondly, A Limitation, or Determination of the Time and Season of verifying it: *From henceforth.*

Thirdly, A Twofold Reason of the Truth of the Proposition.

First, *That they may rest from their Labours:*

Secondly, *And their Works do follow them.*

Which will be the Reasons of the

ctrine; and waving to ſpeak to them now, I may hope for room for ſome Application, which is the thing I would aim at.

The Propoſition in the Text then, that I may (for Brevity ſake) make it ſerve for the Doctrine, is this,

Doct. *Bleſſed are the Dead, which dye in the Lord.*

I call it a *Propoſition*, and yet the accurate *Logicians* may quarrel at it, becauſe the *Predicate* is in the Place of the *Subject*: But it is a *Logical Propoſition*, (at leaſt) with very little Variation: *They that are dead, and dye in the Lord, are Bleſſed.*

And ſo I muſt endeavor to explain the *Subject*, and then the *Predicate*; and though the *Subject* be laſt in the Text, it is to be reckoned firſt in the Propoſition, and muſt therefore fall firſt under our Conſideration.

Firſt, What are we to underſtand by *The Dead, that dye in the Lord?* There are two Senſes that put

in

in very fairly, and both of them agreeable enough to the Original:

Some, (and Men of Value) by *Dying in the Lord*, do underſtand as much as *Dying For the Cauſe and Sake of the Lord*; as Martyrs do, that ſeal their Teſtimony with their Blood. ἐν Κυρίῳ.

The Prepoſition, which we render *In*, after the manner of the *Hebrews*, ſignifying as much as *For*, and I muſt not deny but this Prepoſition in other Places of Scripture is ſo render'd, as in the Margin, and elſewhere; and the Propoſition is true, take it in this Senſe; That thoſe that *Dye For the Lord*, are *Bleſſed*; and it may be in a Degree above other Men, that *Dye* only *in the Lord*. ἐν Mat. 6. 7. Eph. 3. 13.

But I may not exclude the other Senſe of it by this, (tho' there are great Authorities to countenance me in it) becauſe I think it is beyond Diſpute; that when the Apoſtle uſes an Equivalent Phraſe, *Them that ſleep in Jeſus*, Sleeping is allow'd to be dying in Jeſus: For after this he aſſures us, *The dead in Chriſt ſhall riſe firſt*: There is nothing in the Context that 1 Theſ. 4. 14. Verſe 16.

I can diſcover, ſhould limit us to this Senſe, therefore it muſt not (I think) be underſtood only of thoſe that *Dye for him*, that ſuffered a Violent Death for him, as many of our Brethren have done, and now do in the Chriſtian World: The Tranſlation hath a plain and ſound Senſe, different from that, for though it may be admitted to ſignifie *Dying for him*, yet it doth not exclude, but take in their *Dying in him*, that dyed not thus for him: Dying intereſted in him, United to him, by the Spirit on his part, and by Faith on ours.

1 John 4. 13.
Eph. 3.17.

And the Propoſition is true of theſe, and all theſe; ſo that in the ſame Senſe they are ſaid to *be* in Chriſt, to *abide* in him, and *walk* in him, they may be ſaid to *dye* in him.

Rom. 8. 1.
Rom. 16. 7.
Joh. 15. 4.

Let me add, that *Dying in the Lord*, thus explain'd, doth ſuppoſe Two Things:

Firſt, Their *Being* in him, by their *Coming* to him, and *Receiving* of him, which are but two different Scripture Expreſſions for their *Believing* in him.

Joh. 1. 12.
Mat. 11. 28.

Secondly,

Secondly, It is Supposed to *Dying in him*, they did *Abide* and *Walk* in him, from the time of their *Coming* to him, and *Receiving* of him, be it a longer or shorter time. And pray Sinners, you that make light of Christ, that prefer your other things before him, or turn your Backs upon him, to serve divers Lusts and Pleasures instead of him, that abandon your selves to a Carnal Interest, Know, that you cannot in this Case dye in him, or be blessed in so doing; and therefore bethink your selves, how it will be with you, if Death lay its cold Hands upon you.

O Get into Christ! Get a saving Interest in him, give up your selves to him, that Death may not find you out of him! for Woe to you if you dye, and not in Jesus! *Blessed are the dead which dye in the Lord.*

Let us now briefly see, what we are to understand by the *Predicate*, *Blessed*. And of this give me leave to speak something:

First of the *Name*, and then of the *Thing*; for Names are to lead us to Things:

Things; and I would I could tell you more of it.

I am aſhamed to think, how little I can tell you of the *Bleſſedneſs* of thoſe Souls that *Live* and *Dye* in Jeſus.

That I may borrow ſome Light from the Old Teſtament, let me tell you אשרי that the *Hebrews* have a Word Expreſſive of this, beyond what our Language can fully reach; it's often Tranſlated *Bleſſed*, and this Word ſeems to be in that form which the Maſters in Sacred Language call *Forma Regiminis*, and may be turned from its concrete, to an abſtract Signification; and therefore if I muſt render it, I muſt do it as I can, becauſe I can do it no better: (*Viz.*) Oh the *Bleſſedneſſes* of that Man! not *Bleſſed* Adjectively, and in the Concrete, but *Bleſſedneſſes* Subſtantively, and in the Abſtract; not *Bleſſedneſs* in the Singular Number, but *Bleſſedneſſes* in the Plural; and *O the Bleſſedneſſes!* A compleat Complication of them, in that Soul that *lives in Chriſt, walks in him*, and *dyes in him*; and though Philologers are not certainly agreed

agreed, Whether it be a Noun Substantive or Adjective Plural, containing all kind of Felicity, or an Adverb, or Interjection; Well is it for that Man, Happily is he Provided for: Yet they seem agreed, that which soever it be, (and one they generally think it must be) it hath the force of a Pathetick, Joyful Acclamation, and then they come much to one; as the Learned *Drusius* hath it, He is abundantly, and every way blessed, beyond Expression.

Habet affluentiam omnium bonorum, vel omnium bonorum aggregatione perfectus.

I have the rather Noted this, because the *Seventy* Translate the *Hebrew* Word, which we render *Blessed*, by the very Original Word in my Text, which *Philologers* derive from Words importing *Great Joy, Joy unspeakable, and* (as I may say) *full of Glory:* It does denote, that a Soul in Christ, when he dyes, shall have such a Blessedness and Joy, such a fulness of Joy and Pleasure, that he shall neither want, nor wish for more. But not to stay upon the Name, which was to lead us into the Thing;

Modis omnibus accumulate beatus. μακάρεος μέγα χαίρων, *multum gaudens.* Others ἀπὸ τοῦ μάλιστα χαίρειν, *à vehementiore gaudio.*

Let us see what we can say of it:

And

And O! how gladly would I commend the Bleſſedneſs of this State to you, that I might commend this Dear and Bleſſed Jeſus to you: Verily, Sirs, you could never ſet ſo light by this Jeſus as you do, if you did but know the Worth of him; if you knew your Need of him, and what you ſhould have by him.

If I fail in this, I ſhall avail you little; *The dead that dye in the Lord are bleſſed:* Which does denote,

Firſt, *A Separation, a Removal of all that is Evil and Diſtreſſing:* There ſhall (when thou dyeſt in the Lord) be a Separation from all Evils, Natural and Moral, that are ſo great a part of thy Diſtreſs here: Every one feels the Evil of Afflictions, every one can complain of this Plague of the Heart, every one hath his own Body of Sin, and his own Burthen: I do not know any is without one; you do not feel mine, nor I yours; but I feel one, and you another: Oh! what a Complaining World is this? Sickneſs, Pain, Calamity, Loſſes of Relations, Croſſes on the one Hand,

and

and Moral Evil (which is the greater Evil) on the other Hand; the Evil of Sin, Dwelling and Working in us.

The Tender-hearted Soul, that hath a new Nature in it, that is ſet againſt Sin, hath a very tender Senſe of the Evil of that Sin that dwells in it, and is an implacable Enemy to it: I am ſure it made *Paul* pour out more Complaints, than all his Stripes and Stoning, Irons and Impriſonment did: Where do you hear him complain, (how adverſe, how miſerable ſoever his Caſe was) as he does on this Occaſion; *O wretched man that I am, who ſhall deliver me from the Body of this Death:* Sin ſate uneaſie upon his Spirit, tho' it was not Reigning and Allowed, but Unallowed and Hated. Well, Soul, bear up, if thou be but heartily come to Jeſus, if thou art but one of thoſe, that are willing to follow this Lamb, whitherſoever he goes, I can tell thee Good Tydings of Great Joy, it cannot be long, e're thy Bleſſed Jeſus will deliver thee from all this; thy Anguiſh, Vexation Rom. 7. 24.

tion and Miſeries, ſhall all be done away: All thy Sweat, thy Labours ſhall ceaſe, all Tears be wiped from thine Eyes, and all Sorrows done away, with the Cauſes of them; and though thou art now converſant with a Sluggiſh, and Sleepy, and Hypocritical Heart, thou knoweſt not what to do with it; thou bringeſt it to Ordinances, and God in them, to better it, and this without any great and good Effect hitherto: Bear up Soul, this Holy Jeſus hath undertaken for thee, thou art in him, and thou ſhalt dye in him; from henceforth thou ſhalt not feel the Temptations, the ſinful Workings of a Naughty Heart: Oh! that will be a Joyful Change to a Holy Soul, that is under the Tender Sence of theſe things here: This is one part of the Bleſſedneſs, as it denotes an Abolition of, and Separation from the Evils of this Life, both Natural and Moral; from that of Affliction, and that of Sin, which tho' it be rather *Negative* than *Poſitive*, yet it is that without which poſitive Bleſſedneſs cann't be enjoyed.

None

None can be fully happy with ſo much Miſery hanging about him, and preſſing upon him.

Methinks therefore it ſhould be Joy to Holy Souls, to wait for, and expect ſuch a day, when Sin and Sorrow ſhall be fully done away, and ſhall be known no more for ever.

Secondly, I muſt tell you, it does denote *A fruition of the moſt felicitating Good, the beſt Good that the Soul is capable of*; the Bleſſed God, that *Summum Bonum* that the blind Heathens ſought after ſo long to ſo little purpoſe.

Euſtachius in his Excellent *Ethicks*, and our other Maſters in *Ethicks*, when they write of this, tell us, that Felicity or Bleſſedneſs is either *Objective* or *Formal*. Objective Felicity denotes no more but God the Object, but Formal Felicity denotes more.

Some kind of Union to, Communion with, and Injoyment of this Felicitating Object, and this is as it were to be made one with it.

They commonly place it in two things, give me leave to put it in three or four:

1. It lyes in the *Contemplation of this delightful Object.*

2. In a *Delightful Love of it.*

3. In a *Participation or Enjoyment of it.*

4. In a *Contentation in it.*

When the Soul ſhall be let into this State, it will be a State of Poſſeſſion and Fruition; which, as far as I can underſtand, is imported in theſe four Words:

Firſt, *Knowledge or Contemplation*: The People of God ſhall *know* him, in another manner than now they do: It is called *Seeing of God*, and the *Beatifick Viſion*: What *ſenſible* Views God will give them to gratifie their Bodily Eyes, when they are re-united to their Souls, we cannot tell; tho' it ſeems rational to think, all our Powers (even the loweſt of them) ſhall be ſuitably employed; but it will be an *intelligible* or an *intellectual* Viſion, a rational Diſcovery of the Excellency of this God and his Chriſt, which gives Riſe to this Happineſs, which the *Spirits made perfect*, ſhall be everlaſtingly employ'd to view and

and contemplate, with intenſe and pleaſurable Applications of Mind. I dare not herd with thoſe bold Preſumers, that dare to determine, whether it be the *Divine Eſſence* that is thus view'd immediately, or *ſome Created Glory* flowing from it, ſufficient to fill and ſatisfie the Soul; much leſs determine *with* them, the way and manner in which either is done; leſt by taking upon me to be wiſe above what is revealed, I talk as fooliſhly as they about theſe Matters, which are above our Reach. We ſhall, as the Apoſtle ſays, *See him as he is*; not in the higheſt ſenſe of that Phraſe; in an adequate, comprehending way, which is abſolutely imcompatible to a Finite, tho' Glorify'd Nature. The Creature muſt be God, or he cannot ſo ſee him; it may be enough for Modeſt Minds, guided by the ſure Duct of plain Revelation, to ſay, it ſhall be a *Glory that excelleth*, as the Apoſtle aſſures us, *a far more exceeding and eternal weight of Glory*: What an Heap of Emphatical and Hyperbolical Words are amaſt together,

1 Cor. 13. 14. 1 Joh. 3. 2.

2 Cor. 3. 10 ὑπερβαλλόντως δόξης. 2 Cor. 4. 17. Καθ' ὑπερβολὴν εἰς ὑπερβολὴν

to give but an Umbrage of ſo great a
1 Pet. 1. 17. μεγαλοπρεπῆς δόξης. Bleſſedneſs, ſo bright a Glory! an *Excellent* Magnificent *Glory*, but it is yet to be *revealed*: It is not, it cannot be fully revealed 'till enjoyed, we know
1 Pet. 4. 13. ἐν τῇ ἀποκαλύψει τῆς δόξης. not yet what it or we ſhall be; but we ſhall be *like him*, have a Bleſſed Reſemblance of him, ſhare in Joy with him, and who can wiſh for better than the *Joy of his Lord*, which he enjoys, and hath prepared for us to
1 Joh. 3. 2. enjoy? that we ſhall *enter into*, tho' it cannot fully enter into us. *Paul* that ſaw it, could not fully diſcover it to ſuch Mortals as our ſelves.

Chriſtians, you that have had any of the Views, Reliſhes and Fore-taſtes of Heaven in Ordinances, you can tell, that when your Hearts have been drawing nigh to God, humbled and debaſed before him, lifted up to him, drawn out after him, you have receiv'd ſuch Notices of the Goodneſs, Mercy and Kindneſs of God to your Souls, that it hath been highly pleaſing to you; hath it not been a Grief to you, that you have ſeen no more of it, that you ſo ſoon

loſ

loſe the the ſight of it, that you cannot keep up this delightful frame from Ordinance to Ordinance, where you deſire and deſign to converſe with God? This that is the Object of the Beatifick Viſion, is that which when diſplayed upon the Soul, agreeably to the Excellency of the Object and Subject, renders the Soul happy that enjoys it.

Secondly, It carries with it a *Dilection or Love to ſo amiable an Object, as the Bleſſed God and the Holy Jeſus*; (not to mention our Holy Friends there) which cannot but leave delightful Reliſhes upon the Holy Soul, and the more thou knoweſt of thy God, the more thou loveſt him; and if thou complain of an Heart ſtraitned in thy Love to God, I will tell thee, that thy Faith doth not deal well with thee, that it does not give thee plainer Views of this God; for if thou didſt know him better, thou wouldſt love him better: When thou getteſt any of this in his Ordinances, doſt thou not find thy Heart charmed with him? To ſet

this in a clearer Light, this Love (as Moralists speak) imports a Complaisance of the Person loving, in the Beloved; the Genuine Properties and Effects of this Love are reckoned to be,

Amor est complacentia boni dilectio addit rationis dilectum.

(1.) *Assimulating of the Lover to the Object beloved:* Every Lover feels a bent of Heart, to conform himself to the Mind and Pleasure of his Beloved.

(2.) *A Union of the Lover to the beloved Object, be it who or what it will.* Love formally taken, is a kind of Union of the Lover with the Beloved, and causeth the Lover to desire as much as may be, to be one with the Beloved; which causeth a perpetual Desire of its presence with it.

(3.) *An Inhesion or Adhesion of the Lover in, or to the Beloved:* It will not be parted from it without an uneasie Violence, he thinks of, thirsts after, and lays up his Heart with it; so that the Lover's Heart dwells in the Beloved, is taken up there more than at Home: According to that

Say-

Saying which derives from the Wiſdom of *Plato*, That this Soul is as it were dead to its own Body, and lives in another; agreeable to that other Obſervation, It's more where it loves than where it lives. And what is true of Love in General, is eaſily applicable to this Divine Love, this Love of God: For, where all that is lovely, is found by the Holy, Prepared Soul, in God, this beſt Good, it cannot but love, and take Complacency in him, delight to pleaſe him, be moſt ſtrictly united to, and be one with him, would not be parted from him; and how great a Portion of Bleſſedneſs doth this adminiſter to the Soul, that hath in all this its Heart's Deſire? Oh! Fervent Lover! it ſhall be as thou would'ſt have it, in all this, and more thou canſt not wiſh.

Thirdly, There is alſo reſulting from all this, *A Participation of this Felicitating Object:* For, Viſion is not without this Participation, to uſe the Words of an Excellent Perſon, He that beholds, partakes; what is repreſent- Mr. *How* on Bleſſedneſs.

ed, is impreſſed: Thou doſt not only ſee ſomewhat of God now, and love him a little now, but in doing ſo, thou canſt find, that there are ſome abiding Impreſſions of God upon thy Heart, ſome of his Divine Likeneſs renew'd upon thy Soul, and how much better will it be there, where thou ſhalt ſee him more clearly, and love him more fervently, and enjoy him more perfectly. Sin is the Diſeaſe of the Soul, and it can never be recovered to any tolerable degree of Health, Eaſe or Comfort, 'till the Likeneſs of God is recover'd upon it; Therefore, this is that which Ordinances are deſigned for here; thou ſhouldſt attend Ordinances to this Holy and Divine End, that thou may'ſt carry away Impreſſions upon thy Heart of a God-like Temper of Mind, a God-like Diſpoſition, to love as God loves, and hate as God hates, and be in all things like minded to him.

O this is that! that is the true End of them; but when thou dyeſt in the Lord, thou ſhalt have ſuch a Participation

cipation of God, ſuch Divine Impreſſes from God, that ſhall clear thee of all thoſe Infirmities and Diſeaſes that Sin hath infected thee with; then thou ſhalt have nothing to do, but to delight thy ſelf in the Lord thy God, and this ſhall be thy unwearied, endleſs Pleaſure.

Well, Soul, is it not worth while to part with thy deareſt Luſts for this Chriſt? ſeeing if thou wilt get into, and dye in him, thou ſhalt be admitted to ſhare with him in a fuller Participation of him, and receive the Benefits purchaſed by him: Remember, thou canſt not be happy without Participation of this Likeneſs and Love of God, but in this thou mayeſt.

As this Bleſſedneſs does import a Separation from Evil, and Knowledge of, Love to, Participation and Fruition of that which is called the Felicitating Good, the beſt Good; I did not ſay an adequate Good; for that ſtrictly taken, does ſometimes denote, that which does but juſt correſpond to the thing: But O! the

Happi-

Happineſs, the Bleſſedneſs of the Soul that is intereſted in this God, and this Chriſt: There ſhall be more than he can receive, more than enough for him; a fulneſs for all the reſt of the Heavenly Society.

Fourthly, The laſt thing I ſhall mention, as Conſequent upon, and perhaps Conſtitutive of this Bleſſedneſs, is a *full Contentation, a Complacential Repoſe of Soul in the Delights, which ariſe from all this to a Holy Soul.*

My Friends, when the Soul hath a View of God, of his Holineſs, Purity and Goodneſs, that doth ~~enamour it, that doth~~ draw out and enlarge the Affections towards him; when this Soul is grown up hereby unto a reſemblance of God, and perfected Participation of him, can it chooſe but have Reſt and Repoſe in him.

The School-men are puzzled for a Notion of this Reſt; this ſatisfying Repoſe (as I underſtand it here) they can get no higher than an Acquieſcence, or Reſting of the Appetite in the appitible thing, and ſuch

a pleaſedneſs in its Portion, that it will look no where elſe for another, a better. O my Friends, the Bleſſedneſs of this ſtate which our Lord is gone to prepare for us, and which they are received into that dye in him, hath all this, and a great deal more than this, that might be expreſſed; and yet at laſt our higheſt Expreſſions, nay, our moſt refined Conceptions are at a loſs in this: *Paul* that was there, was not able to utter what this Bleſſedneſs was, which ſome tranſlate not fit, not lawful to be ſpoken; and others not poſſible to be ſpoken to us, in our imperfect ſtate; it doth not appear yet what we ſhall be, (No, not to inſpired Men) but we ſhall be like him, reſembling God and Chriſt in their imitable Perfections. 2 Cor. 12. 4.

Wicked Men are ſo Fooliſh, that though they walk after the Inclinations of their own Hearts, they think they may go well enough to Heaven; but it is far otherwiſe: If theſe Men were not Fools to themſelves, they

they would think it ſo; but it is otherwiſe, Philoſophically ſpeaking, ſince there is no proper ſuitableneſs between the Faculty and Object, which can only yield Pleaſure between God and Men, and ſo there is no Capacity in them for this Bleſſedneſs.

Though I have ſpoken to the Name and Thing, which we call *Bleſſedneſs*, as it does connote an Abolition of all Evil, Natural and Moral, and of that ſatisfying Repoſe or Felicity in its ſeveral Ingredients, which either conſtitute or (at leaſt) reſult from the Fruition of this Bleſſedneſs.

2. Let us a little conſider the *Determination* or *Limitation* of it; the Word we tranſlate *From henceforth*, from the different Poſition of it in various Copies, hath cauſed a conſiderable Variation in the Sence. Thoſe that make it the laſt Word of the firſt Clauſe, (with our own Tranſlation) *Bleſſed are the Dead that dye in the Lord, from henceforth*, would have them *Bleſſed* from the *Time* and *Seaſon* of their *Death*.

Others, that make it the firſt Word of

of the next Clauſe, *From henceforth that they may reſt from their Labours, and their Works follow them*, would have them bleſſed from the Sufferings they endured: The Traceing this in all its Niceties, is not to be entred upon before this Aſſembly, and it would ſignifie little, if I may bring it (which way ſoever taken) to much the ſame Sence.

The Word *Henceforth*, may refer to the *Calamities* and *Perſecutions* under which they were; or it may relate to the *Death of thoſe that dye in the Lord*; and why not to both? and if it were reckoned to the latter, it will ſtill (I conceive) come to the ſame thing, *That they may ceaſe from their Labours, and their Works do follow them from henceforth*; from the time of their Departure that are in Jeſus, (not to exclude the other) they are bleſſed in him: Next, that they are ſo bleſſed, the Spirit of God hath given two Evidences, which I left for Reaſons of the Propoſition; they are bleſſed, and cannot but be bleſſed, when they dye in Jeſus. For,

Firſt,

First, *They Ceaſe from their Labours:* The Tranſlation ſeems perplext, *That they may* reſt from their Labours, and their Works *do* follow them: It looks not at firſt view very like a Reaſon.

But if we may take the Greek Par-
ἵνα ticle in the Text, which we Tranſlate, *That they may*, for a Conjunction Cauſal, (as Grammarians and Lexographers allow us to do in other Caſes) and Tranſlate it *Becauſe*, both Clauſes run ſmooth, as Reaſons of the Doctrine; *They are bleſſed*, becauſe *they* do *or* may *reſt*, *and* becauſe *their Works do follow them.*

Job 14. 1. *Man that is born of a Woman is of very ſhort Continuance, of few days, and full of trouble:* They often have ſighing, ſobbing Hearts, grieved Souls, this is a ſighing, ſobbing, troubleſome World, and they have it from within, from rebelling Paſſions, they feel it is Labour and Sorrow to grapple with theſe: What from Afflictions, and what from Sin, it's all Labour and Sorrow: Now for a Man that is deeply afflicted by theſe Calamities, whether of Sin or Afflictions, it's

it's a comfortable thing for the weary to be at Reſt.

Come Souls, take Courage, remember that though you walk with many a ſorrowful Heart after your Lord, groaning under an Evil Nature of your own, and the Evil Influence it hath upon you, your Devotions to God, and Converſation with Men, yet you ſhall be bleſſed; when you dye in the Lord, all this ſhall be done away at once.

Secondly, *Their Works do follow them:* (Indeed they go alſo Before them) but I ſay their Works do follow them; not barely to be their Continued Imployment there, though that may be true; the Change of their Place will make but a Gradual Change of the moſt Noble Part of their Imployment here; they ſhall Love and Praiſe God there, as they did here, but at a more Eaſie, Elevated Rate: They muſt needs be bleſſed upon that account, the Nature of this Bleſſedneſs (as far as we can pry into it) tells you, that they cannot but be happy Men that ſee, that love, and Acts 10. 4.

and enjoy God, and riſe to ſuch a ſatisfaction of Mind therein, that they want no more than what they have; they drink of ſuch Rivers of Pleaſure, that they are ſatisfied with them.

There is ſomewhat Emphatical in the Text, *Their Works do follow them*; their Works ſhall follow with them, as the Original is more ſtrictly rendred. A Metaphor taken from People that are crouding in at ſome Narrow Paſſage, they that are coming after preſs and croud in with them, there is a kind of Struggle among them.

O the Works of Humanity, Charity and Piety, which they have exerciſed themſelves in, ſhall follow them, they ſhall croud in with them: Neither bring I it ſo low as the Learned *Grotius* does, that their Good Works; (Nay add the Influences they ſhall have on others) ſhall follow them, be notify'd to them, with Sweetneſs and Joy in the Reflection upon them: I ſay, though this be true, it is not all, becauſe I find Holy

Men

Men ſhall have a Recompence according to what they have done: Chriſt hath told us, *He that giveth a Cup of cold Water in his Name, ſhall not loſe his Reward:* O holy Soul, I tell thee to thy Comfort, that many of thoſe Works of Piety and Charity that have made thee to abhor thy ſelf, for the Meanneſs and Imperfection of them, where the allowed Hypocriſie of thy Heart ſpoiled them not, theſe ſhall be ſet in an acceptable View: And therefore, that Soul muſt needs be bleſſed, that hath been doing and getting Good in this imperfect ſtate, and now ſhall be crown'd with a Recompence according to what it hath done, tho' not for it, in a Meritorious Sence.

And then ſhall you diſcern the diſference between him that is righteous, and him that is wicked; him that ſerves God, and him that ſerves him not. Mal. 3. 18.

And thus much for Explication: To ſhow what it is to Dye in the Lord, for him, or intereſted in him, what you are to underſtand by *Bleſ-*

ſed, both as to Name and Thing; and for Confirmation, ſhewing what Reaſons and Evidences there are in the Text, that ſuch ſhall be ſo bleſſed, and muſt needs be ſo, Time calls me to the Application.

Is it ſo, my Friends? (Come, Stir up your Thoughts a little) Is it ſo that *They are bleſſed, that dye in the Lord?* That the dead, that dye *in the Lord*, as well as thoſe that dye *for the Lord*, are bleſſed from henceforth? Bleſſed in the Removal of all Evil, in the Enjoyment of all ſuch Good, Felicitating Good, ſuch a Good in ſuch a manner that is beyond Expreſſion, beyond Conception, and full of Glory? Is this that which belongs to every one that dyes in Jeſus, that they reſt from their Labours, and their Works do follow them? How Eaſie and Natural would the Application of it be to our Deceaſed Friend; a Perſon of that Excellent Spirit, one that was ſo early in Chriſt, a young Diſciple, one that walked ſo cloſely with Chriſt in the Courſe of a Uſeful and Well ordered Converſation; one that di-

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drive on Designs for, live to him, as well as in and upon him; and one that took so much care, with so good Effect, to clear up her Evidences and Title to him, in whom she lived, and in whom she hoped to dye? But how Natural and Easie soever this might be, I must restrain my self wholly in it, since if I should speak but what I know, I should militate against the settled Opinion of the Dead, declared to me, and often to others, against Elegies and Funeral Encomiums, as things that seldom do good, but often harm; and against the Desires and especial Directions of the Living, (which I have a just Deference for) who know her Works praise her in the Gates, and know she's above our Praises; and also in some Degrees against my own Sentiments and Ordinary Practice, as you know; and therefore being herein restrained, let's try if we can make any other Improvement of it; if not to the Honour of the Dead, yet to the Advantage of the Living.

And pray let not any of you that

ſtand ſo uneaſily here, have cauſe to ſay when you go away, Well, I have got no good by this Providence, by this Sermon: I have heard the Funeral Sermon of a very Uſeful Perſon, a good Woman, who lived deſired, and dyed greatly lamented, but I am never the better for it.

I know here is one thing wanting, that we cannot have in our Aſſemblies, that is very affecting to many, the ſight of the Deceaſed's Hearſe; and that we do not follow them to the Grave, and ſee them laid in the ſilent Duſt, and left there; which often begets very ſerious Thoughts, how certainly we muſt ſhortly follow after them, and be uſed as they are uſed.

And tho' theſe Thoughts wear off too ſoon with the moſt, yet they have ſome Influence for the time, and give the Word deeper Impreſſions on the Hearts of Careleſs Profeſſors.

However, under all the Diſadvantages we labour, let you and I joyn; let's do our Parts to make ſome good

uſe

uſe of this Uſeful Doctrine, and this Doleful Providence.

Firſt, By way of *Information.*

Secondly, By way of *Exhortation.*

Thiraly, By way of *Conſolation:* As Time will permit.

Firſt, Then is it ſo, that *They who dye in the Lord are bleſſed, do reſt from their Labours, and have their Works thus following of them?*

Firſt, See here a *High Demonſtration of the Divine Good-will to ſuch Souls:* It was an amazing Kindneſs, God ſhould employ his infinite Wiſdom, in Contriving a way to raiſe up fallen Man to himſelf by Jeſus Chriſt, to fit and ſucceed Means of Grace to bring them into Chriſt, to make them meet for his Bleſſedneſs: Oh! but what was it to admit them into it, fully and ſatisfyingly to poſſeſs them of it!.. and that too when Death had done its worſt! What, *Dye* and yet be *bleſſed!* this had need be told from Heaven, that it might gain Credit; What, to *Reſt from their Labours*, and receive *Recompence* of their *imperfect Works!* who can-

not read *Matchleſs Love* in all this? and who that lays it to Heart, can chooſe but adore it, and ſtudy to make Returns for it? Canſt thou repent of any thing thou haſt done and ſuffered for him, that hath ſo loved thee? Canſt thou think any thing too hard, too Self-denying he puts thee upon, who will treat thee thus? Some of thy Work is now thy Wages, but who can tell what thy *Reward* ſhall be, when fully poſſeſt? Oh! the Kindneſs this ſprings from! Oh what manner of Love is this! Labour to love as thou art loved.

Secondly, See here a *Demonſtration of the Wiſdom of theſe Holy Souls that live in Chriſt, that live to him, that they may dye in him, and be bleſſed by him*: Let the fooliſh World, that makes light of Chriſt, that prefers preſent periſhing Trifles to a Saving Union to him, and Intereſt in him, put the Brand of Fools and Fanaticks upon them, for making ſo much adoe about theſe Matters, yet theſe Men ſhall ſhortly ſee and ſay, your way was not your Folly, but Wiſdom was

with

with you, tho' they themſelves had played the Fool, and ſhall have Cauſe and Leiſure to tear and torment themſelves for ever, for this their Folly; Nay, Madneſs of Folly, in neglecting this Bleſſedneſs, and abandoning the way to it. Lift up thy Head, O thou Revil'd Soul, that which theſe Men call thy Folly, ſhall be found by God and Men, by bad as well as good Men, to be thy trueſt Wiſdom; that on which thou mayeſt juſtly value thy ſelf, under all the Contempt they pour upon thee. Abide by thy Wiſdom, tho' Fools call it Folly; better be called a Fool, than be one, to avoid being ſo called.

Thirdly, See hence, *How little Reaſon Souls in Chriſt have to be fond of Life, or afraid of Death:* What, fond of Labour and Sorrow! What, afraid of Reſt and Bleſſedneſs! your Caſe, Chriſtians, is not like that of other Men, whilſt you live and are preſent in the Body, you are abſent from the Lord, from the Joys of your Lord; when you dye in the Lord, you enter upon this Bleſſedneſs: Tho' this

Portal be dark and uncomfortable, it is an Inlet to this Tranſcendent Glory to us, and to our Dear Friends that dye in Jeſus.

Fourthly, See hence, *What little reaſon we have to lament immoderately, for our Deceaſed Godly Friends that dye before us:* What, becauſe they are bleſſed before us!

Fifthly, Learn hence, *How Holineſs becomes ſo abſolutely neceſſary to this Bleſſedneſs:* It's that without which it cannot be enjoyed. You have heard wherein this Bleſſedneſs lyes, what Ingredients it hath in it; that it includes the Perfection of our Natures, and Satisfaction thereof. Bleſſedneſs is but perfected Holineſs. Now, how impoſſible is it, that Holineſs ſhould be perfected in Heaven, that was never begun on Earth? when this is the State we are to be made meet for: So that a Heart conformed to God, is in the Nature of the Thing, as well as by the Pleaſure of God, abſolutely neceſſary to a Felicitating Enjoyment of God.

Wicked Men hope God will ſave them

them in their Sins, take them to Heaven in their unſanctified State and Temper of Soul; which is not only repugnant to the Nature and Word of God, (as it were eaſie to evidence) but to the Nature of that Happy, becauſe Holy State; for what Philoſophy can ſhew you, true Pleaſure and Bleſſedneſs can be obtained without a proper ſuitableneſs of the Faculty to the Object, and Exerciſe of the Heavenly State. A Holy Nature is neceſſary to the Enjoyment of a Holy God. How often have you heard, that if it could be ſuppoſed, that a Carnal Animal, Unſanctify'd Wretch, void of a Divine Nature and God-like Temper, could enter into Heaven, (where we are as ſure as God can make us, no ſuch Wretch can come) he would find nothing there that would make him Happy, no Objects would be found there, ſuitable to his Fleſhly Appetites to feed upon, and no Holy Appetites in him, to reliſh the pure Pleaſures of that Happy, becauſe Holy State.

Oh! if Sinners could but ſenſe this, tha-

that is ſo true in it ſelf, ſo evident in Scripture, and to Reaſon it ſelf, (as depraved as it is) ſurely they would bethink themſelves, pray for, and endeavour in the uſe of all God's appointed Means, to be partakers of a Divine Nature, qualifying for Glory. Sinner, let me tell thee, 'till thy Nature and Temper, the Diſpoſition and Conſtitution of thy Soul be turned towards God and Holineſs, to love and hate as God doth, thou mayeſt dream of Heaven as thine, but it will prove but a Dream. If thou live and dye ſhort of real Holineſs in thy Heart and Life, thou muſt lye down in Everlaſting Sorrow, ſhort of true Happineſs.

Well then, Sinner, go home, and take this with thee to thy retiring Place; and ſeriouſly conſider, how frivolous all thy Pretenſions are for Bleſſedneſs, whilſt thou art ſhort of this real Holineſs, without which thou art abſolutely uncapable of it.

Secondly, For Exhortation: Is it ſo, *that they who dye in the Lord are Bleſſed?* Oh! ſecure to your ſelves a *Share* in

in this *Bleſſedneſs*. In Order to which, ask your own Hearts, whether this be like to be your Caſe? Let me Begg of you, to deal Faithfully with your own Souls, in a Matter of this Importance.

There is a *Bleſſedneſs* which *Eye has not ſeen, nor Ear heard, neither hath it entred into the Heart of Man to conceive* adequately *of*. Have I an Intereſt, have I a Share in it? Will it be mine at laſt? The Time will come, will ſhortly come, it may ſuddenly come, that I muſt Dye: Am I in Jeſus? Shall I Dye in Jeſus? Have I that Holineſs that is Neceſſary to render me Meet for this Bleſſedneſs? Oh! Chriſtians, would you put theſe Queſtion in good Earneſt to your own Conſciences, and take a Deliberate Anſwer, ſome of you might go home with other Thoughts than you brought hither. Do we ſee the Seats of our deceaſed Friends emptyed from day to day? Will our Places ſhortly be Vacant as theirs are? Muſt I Dye alſo? and if I Dye in the Caſe I am in, ſhall I Dye in the Lord? Shall I

be

be Bleſſed? And give thy Soul no Reſt, 'till Conſcience well informed, and well awakened, can furniſh thee with a Satisfying Anſwer, that when thou dyeſt (tho' in the State thou art in) thou dyeſt in the Lord, and ſhalt be Bleſſed in the Eternal Enjoyment of him.

Secondly, As ever thou wouldeſt be Bleſſed by Dying in the Lord, Get into him, United to him, Intereſted in him, as thy Lord and Saviour: This I told you was ſuppoſed; There is a Bleſſedneſs belongs to them that Dye in the Lord, but none can ſhare in it, but ſuch as are in him, United to him. Sinner, art thou willing to *be in the Lord*, in order to a Safe and Comfortable *Dying in him*, and ſharing in in this Bleſſedneſs with him? Oh that it were ſo! Oh that thou wert willing, heartily willing! for then the Hardeſt of the Work were over. Our Deareſt Lord hath done his part, he hath ſatisfied Juſtice and Merited Mercy, ſtands willing to Entertain thee; Nay, Courts and Solicits thy Compliance with him: I know

know but three things (and all highly reaſonable in themſelves) that are abſolutely Neceſſary to thy being in the Lord, without which thou canſt not Dye in him, and be Bleſſed with him: Let theſe be done, and this Affair is well Secured.

First, *Give Credit and Aſſent to all that the Scriptures ſay of Chriſt, Believing all things that are ſaid in the Law and the Prophets*: For theſe are they that *Teſtifie* of him. And as Faith Unites the Soul to Chriſt, ſo this is the firſt Work of Faith, the Foundation of all the Reſt: But this muſt be an Energetical, Operative and Influential Aſſent to all the Diſcoveries made of Chriſt. Acts 24. 14.

Here is a Goſpel that brings good Tydings of him, and thou ſayeſt thou believeſt it, but I am (notwithſtanding all my Charity) verily afraid with very many that ſay ſo, it is not ſo; for they do not carry it as if they did believe it: Did they believe it, they would not dare to live ſo oppoſite to it, to the holy Ends of it; therefore reſt not in a naked Aſſent hereto,

hereto, but bring thy Heart thereby

Secondly, *To give a Cordial Conſent to the Terms propoſed by him:* Thy Aſſent, which is an Act of the Intellect, or rather of the Soul, as knowing the Truth and Goodneſs of Goſpel Propoſals, muſt be accompanied or followed with an unfeigned Conſent to the Terms on which he is offered to be thine; this Act of Faith
Joh. 1.12. is called *Receiving of Chriſt*; *As many as received him*; that is, believed on his Name: When I receive him as God offers him, and to the Ends and Purpoſes for which he offers him, to do that for me which God hath appointed him, and which he hath undertaken to do for me in the Goſpel, to be a *Prince* (and Ruler) as well as a *Saviour*, *to give Repentance, as*
Acts 5.31. *well as Remiſſion of Sin*, to *bleſs me in turning me from my ſins.* Is not this a Controverſie between thee and thy Chriſt? Sinner, it hath been a Cauſe of parting betweeen him and many a Soul, and is like to be ſo to many more: Thou haſt the more

Reaſon

Reaſon to look diligently to it, that it be not thy Caſe: It is a common Caſe, and a dangerous one; ſee to it, it be not thine own. If thou name the Name of Chriſt in reality, art indeed a Chriſtian, more than in Shew or Livery, thou muſt, thou wilt depart from Iniquity, not only leave it in Affection and Converſation, but fight on Chriſt's ſide againſt it, as that Word ſignifies. 2 Tim. ii. 16. ἀποστήτω.

This will, this muſt reach to thy Conſtitution-Sin, thy Calling-Sin, (which perhaps thou thinkeſt thou liveſt by); thy Darling Sin, that is, *Peccatum in delicijs.* One Reſervation, one Exception from Chriſt's Terms, will not be born by him: If thou diſpence with thy ſelf in any allowed way of known Iniquity, he will not diſpence with thee, and ſuch one Leak will ſink thy Veſſel. He will not, I had almoſt ſaid he cannot, indulge thee in one of theſe: He will ſave thee from thy ſins, not in them, how vainly ſoever thou flattereſt thy ſelf in the Matter: He is *the Author of Eternal Salvation,* but Heb. 5. 9.

to

to none but *thoſe that obey him*, in whatſoever he Commands: Yea, even when he Calls them *to cut off a right hand, pluck out a right eye*; to mortifie ſins that are as pleaſurable, and as uſeful as theſe. I know but one Place in the whole Bible, that ſeems to give Countenance to any thing croſs to this, and I think (with Submiſſion) it is the Tranſlation, not the Original, which affords the Umbrage to it: Where *Naaman* (taken to be a true Convert) ſeems to ask, and† have a Grant, to continue his Honourable and Gainful Poſt, *Bowing* down in the Idolatrous Worſhip, *in the Houſe of Rimmon*. Had it been tranſlated, The Lord pardon thy Servant, when I have bowed down in the Houſe of *Rimmon*, as the Rules about the Converſive Particle in the Original, and the Rules of the Accents (ſome ſay) do warrant, (tho' not fit matter for ſuch a Diſcourſe as this) he had been brought in begging Pardon for what he had done, not begging an Indulgence to go on in his Idolatry, which ſeems incon-

Mat. 5. 30. Ch. 18. 8.

2 King 5. 18.

† *Converſivum.*

inconſiſtent with his Sincerity; and the ſame would be inconſiſtent with thine: And when this is truly done, thou muſt further add,

Thirdly, *A firm Affiance in, and Recumbence on him:* Thou muſt reſt upon him, and him alone, for all he hath undertaken to do for thee: This in Scripture Language is called *Staying on him, and truſting in him.* Iſa. 26. 3. This is a ſpecial Exerciſe of Faith. *Paul* truſted him, committed his all to him. 2 Tim. 1. 12. Truſt to him for Grace, all kind of Grace, for Juſtication, Sanctification, yea, and Eternal Salvation: 1 Tim. 1. 16. Look unto him, and Lean upon him, as one that hath ſatisfied Divine Juſtice for thee, merited that Divine Grace that is ſufficient for thee: Expect all from him, and from none but him, who is all to thee: Truſt not to thy Duties, nor thy Graces, for any thing, Chriſt hath undertaken to do for thee: Neither truſt to Chriſt to repent, believe, and obey the Goſpel for thee, becauſe he requires this of thee; tho' he affords the help of his Grace to thee, without which

thou canſt not, thou wilt not do it.

Well, Sirs, will you ſee this be done, that you may get into the Lord, in Order to dying in him, and being bleſſed with him? Nothing ſhort of this will do it: Oh! live not ſhort of this. Nay, let me beg of you this further;

4. That you would (when thus got into him) *Abide in Jeſus*, dwell in him, cleave unalterably to him, never think of quitting him: Whither canſt thou go? Is there Salvation in any other? Canſt thou have Salvation by him, in any other way? on any other Terms? *As you have received Chriſt Jeſus the Lord, ſo walk in him.* Col. 2. 6.

Let him be the Principle, *Pattern*, and *End* of all; when the Fleſh and the World court thee, to turn aſide from him, when Satan puts in to offer better things to thee, (for he will promiſe thee fair, as he did thy Lord) ſay, No, I ſee my need of him, my loſt Eſtate without him, I cannot be better, I am for my dear Lord, he

he hath Dominion over me, and he ſhall have it: I have been, am, and will be govern'd by him, that I may be ſaved by him; I will follow him fully, I will follow him whitherſoever he goes; I will do any thing, ſuffer any thing, rather than forſake him; I will never leave him, nor forſake his Ways, nor reject his Terms, his Righteous, his Reaſonable Terms.

Fifthly, Above and beſides all this, Pray labour to get Evidence and Aſſurance of all this, that you are got into him, that you abide in him, dwell in him, and walk in him, and ſo ſhall dye in him, and be bleſſed by him.

There is a Bleſſedneſs ſome ſhall ſhare in, they have a good Title to it now, and ſhall ſhortly have poſſeſſion of it; Can you produce a good Title to a ſhare in it? Sirs, Do I ſpeak all this to you, as to Perſons unconcerned about this Matter? What, will you not purchaſe a Farm or Houſe, without looking into the Title, to ſee it be indefeaſable? And will you when

any Doubts ariſe, review and clear up the Title to it? Will you in ſuch a Caſe ſit down, without ſearching into the Matter, and ſay, I hope well? Where is there a Fool of this Size to be found in City or Country? And is a Title to Bleſſedneſs and Unſpeakable Glory, the only thing that is not worth Minding? thy Clearing up? What, haſt thou no Evidences for Heaven? no Scripture Grounds for thy Hope of a Future Bleſſedneſs? and wilt thou be at no Pains to get any, 'till Sickneſs, Old Age, and Death overtake thee? Wilt thou not get them, 'till thou haſt ſuch Occaſion to uſe them? Alas! Chriſtians, this is the Common Folly, how many that hear ſuch Things from us, with little regard in times of Health, cry out to us on their ſick and dying Beds, when indiſpoſed and diſabled by Sickneſs and Pains of Body, and Anguiſh of Mind, for ſuch ſolemn and important Buſineſs; Oh! what ſhall we do for cleared Evidences for Heaven? and have them to ſeek when they ſhould uſe them. This was not the way

way of this Holy Woman, our Deceaſed Friend: She has, I know, (during my Acquaintance with her) exerciſed her ſelf in finding out, and laying up Marks and Evidences of her Holy and Happy State: I have heard her mention, with a peculiar Thankfulneſs, the Labours of thoſe Miniſters that have been helpful to her in it; and let me tell you, that you and I have (to ſpeak modeſtly) as much need to do it as ſhe had. If thou think'ſt ſo, it were eaſie to put thee in a way to do it, whilſt thou haſt Health and Strength of Body, and Compoſure of Mind, to attend to it with Application of Soul, for now is the Time, if indeed thou wouldeſt have it done, effectually done; and becauſe the Time will not give me leave to ſet down ſuch Marks, as as thou mayeſt depend upon in particular, Let me pray thee to reflect back upon what I have ſaid, by way of Exhortation; and ask thy Conſcience, if thou have thus received Chriſt Jeſus the Lord? art thou united to him? art thou thus in him?

doſt

doſt thou thus walk in him, and live to him? And hear what a wakeful and well enlightned Conſcience will give thee in Anſwer, and judge of thy Caſe accordingly: Or, (becauſe it is ſo much better done by better Hands) read over the Marks of Grace and Sincerity, as thou findeſt them ſet down to thy Hand in Practical Books, for the Examination of the Truth of Grace, and mark what falls from the Pulpit on that Deſign, put them in Writing under Two Heads.

1. Put down ſuch as Conſcience is cleareſt in, and look oft upon them, that thou mayeſt keep them clear, and avoid all that clouds them.

2. In another Place, Put down ſuch Marks as are plain Scripture-Marks, but not ſo legible to thee, by reaſon of ſome prevailing Diſeaſe of Soul that gets Entertainment there, and ſo renders thy ſincerity in Grace ſuſpected by thee now, and will do it more in a ſick and dying Hour; for Conſcience will then ſpeak out, and will be heard at another rate than now thou heareſt it: View theſe fre-

frequently, lay them on thy Table for that purpoſe, or carry them about thee, that (at leiſure times) thou may'ſt be working thy Heart up to them, and plying the Throne of Grace for ability to do it, and for the Witneſs of the Spirit that thou haſt done it.

Find out what Sin it is thou art moſt indulgent to, that gives cauſe of Fear it is in Dominion, and what Duty and Service thou ſtickeſt moſt at; and daily urge thy Heart to keep the greateſt diſtance from the one, and to ſet preſently about the other. But I may not enlarge on Particulars, I muſt leave that to you.

Well, Friend, go Home then, and ſay to thine own Soul, this is a Matter of great Concernment, of Self-concernment; I have beſtowed many an Hour on that which is of leſſer Moment, of more remote Concernment, I have left this at great Uncertainties a great while, but I will now bring it to Iſſue, that I may know where Death will land me, in this Hap-

Happineſs or that Miſery: And do not ſatisfie your ſelves, with any Evidence of your Grace, or Title to Glory, but what will abide the Teſt at Death and Judgment; go by true Meaſures, rightly applyed, that thou deceive not thy ſelf in this important Affair.

Thirdly, Laſtly, This Doctrine would afford abundant Matter of Support, and Conſolation to ſuch as are United to, and Intereſted in Jeſus.

Is it ſo, *That they are Bleſſed that dye in the Lord, do they reſt from their Labours, and do their Works follow them?*

Firſt, Had I time to Open this Fountain of Conſolation, I might eaſily make it appear, that this might ſupport and comfort all thoſe Souls that are in Jeſus, *under all* the *Miſeries* and *Calamities* of this *Life*.

Secondly, Againſt the *Hurt* and *Horrour* of *Death*.

Firſt, As to, Firſt, The *Calamities* of *Life*; it may be they are many, and great too; Sickneſs, Pain, Sorrow, Diſgrace, Poverty, Loſs of Dear R-

lation;

lations, and what not. Well, were they worſe than they are, they ſhall all be fully and finally done away at Death; theſe are not entailed on the Children of God for ever. God loves them better, than to permit them to abide in ſuch a boyſterous ſtate of things for ever. I muſt not Enlarge. Briefly,

Secondly, As to the Second, The *Hurt* and *Fear* of *Death*, which is ſo terrible to innocent, much more ſo to ſinful Nature; you had need be well ſecured againſt them: Sin hath put ſuch a Venemous Sting into Death, as fills it with juſt Horror: But to a Soul in Chriſt, this hurtful *Sting* is taken out, Death is become a *Sleeping in Jeſus*, the Evil of it, which is deſtructive, is done away; it is now become the Paſſage into the *Joy of your Lord*, (as I have largely opened to you upon a late Occaſion, and may not add more now:) This well thought of, may ſupport and comfort thy Dejected Soul, under the Neareſt Views of thy Approaching Change. 1 Cor. 15. 55, 56

Well,

Well, Sirs, (tho' I muſt have done what once more ſay you? There is Bleſſedneſs, is it like to be yours Will you take Care it may be yours Will you get Evidence it is yours in Title now, and ſhall be yours in Poſſeſſion when you dye? that you may have Peace whilſt you live, and Comfort when you dye, and this Bleſſedneſs after Death, which all ſhall have that dye in the Lord: For it came by a Voice from Heaven to *John*, he had it in Command to write for our Support; it is an Indubitable Truth,

Bleſſed are the Dead, that dye in the Lord, &c.

FINIS.

ERRATA.

PAge 3. *Line* 20. between *and* and *to* add *ſhould be*; pag. 11. lin. 1. read, Secondly, *It doth ſuppoſe their Abiding and Walking in him, from*, &c. pag. 47. lin. 22. put *one* in the place of *ſuch* and *ſuch* in the place of *one*; pag. 51. *l.* 26. dele *not*.